

THE NODE

Vol. 7, No. 2



THE NODE

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ICA Canada, The Node, 577 Kingston Rd, Toronto, Ontario, Canada M4E 1R3

Phone: 416-691-2316;

Fax: 416-691-2491

e-mail: web@icatoronto

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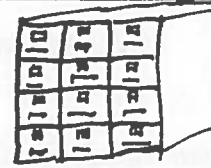
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Neil Vance

Time to Do the Archives

George Holcombe



Wanda and I have just gotten back from an exciting four days at 4750 N. Sheridan.

We went up to work on the Archives. Lyn Edwards, Dee Horn, Audrey Ayers, Laura Spencer, Marian Lies, Hunt Blair, Marge Philbrook, L.E. Philbrook, Don Bushman, and Betty Pesek all spent time while we were there. Mary Ann Pickard, an archivist that Bishop Jim had made available to us, helped guide us through the process and we got a design that is compatible with archive systems (see below).

We learned a lot about archives, such as not having metal paper clips or staples in paper (they rust and destroy the paper) and putting valuable documents on acid free paper.

We worked on Mathews papers and got to the war years (1942-46), going through files and labeling them according to the archive scheme. It was really great to find out where Joe had learned to do charting (at the Biblical Seminary in New York). We found checks and receipts for a variety of things, early photos of Joe and Lyn, some insightful sermons he had preached as a chaplain in the Pacific during World War II and tons of notes on matters that would not get concretized until the 60's and 70's. It would make a biographers eyes pop out.

But the purpose of all this is not memory lane, but the future. I'm sure if this job had been done before Beret Griffith wrote her Masters Thesis she would have got a lot more sleep and not aged five years. The sooner we can get all this material accessible the more it can be used for study, writing and documenting.

With lots of help from all of you out there we should be able to get the material we need into computers so that it could go on-line, perhaps through ECONET or a library service. We could also place it on a CD for CD Rom use. Just imagine being able to print out a fresh copy of "The Time My Father Died" or the Social Process Triangles or a LENS course outline without having to tear through all your friends old files or calling Philbrook to mail you a copy. We are also looking at this as a living process and including the continuing paper trail of all the work we're doing around the world now.

Perkins School of Theology at S.M.U. is interested in having the Archives and so are some other Universities.

What's needed now is to get it in shape by arranging it according to the archive record format and putting it into document cases. Then we can scan what we want into the computer and go on line.

Thanks to Betty Pesek, a lot of the work has been done already. The Academy Files and Town Meeting Files are in pretty good shape, too! We will all need to put our minds to working on Section G., Programs and Services, to get all the work we did categorized properly.

Things you can consider helping with are:

1. Coming to the Archive Fortnight (August 13 - 21) at Kemper and working on the files. Housing and meals \$13.00 per day. Come for all or part of the time.
2. Become an Archive Angel by sending Lyn a donation for the Archive project. Phase 1 of the project is going to cost around \$50,000. We are going to make a substantial presentation at 1994 global meeting in India.
3. Look around for donations of 486 computers, hard drives 200 MG or more, and archive cases
4. Look through your own files for good copies of old lectures, Plan Books, etc. (Before sending, check to see if it's needed—it probably will be).
5. Talk to the colleagues in your area about it. Mail ten of them a copy of this letter.

You can see in the material there a good start for someone who wanted to do a biography on Joe, a story on the Ecumenical institute, Fifth City, ICA, the Order, or the work on community development, imaginal education, summer camp curriculum, etc.

This is a what the archives overview looks like:

The Archives of the Ecumenical Institute/the Institute of Cultural Affairs/ The Order: Ecumenical

- A. Papers of Joseph W. Mathews**
 A1 P Childhood
 A2 P College, Seminary
 A3 P Ministry 1943-62
 A 301 P Chaplaincy/Parish/Yale 1942-48
 A 302 P Teaching 1948-56
 A30201 Colgate T48-U52

A30202 Perkins T52-U56
 A 303 P CFLC 1956-62
 A4 P Career 1962-77
 A5 P Notes, Working Papers
 A6 P Resumes, Memoirs

G23 - W
 G24 - X
 G25 - Y
 G26 - Z

B. Ecumenical Institute (EI) 1962 P

B1 P WCC 1956
 B2 P Church Federation Greater Chicago - 1962-1965
 B3 P Legislative Authority 1965 -1
 B301 Legislative Personality Records
 B4 P Publicity

H. Library

I. Audio Visual

J. Artifacts

1. Survey Records and try to determine original order
2. Appraise records for archival value,
 remove paper clips and staples
 copy clippings onto acid-free paper
3. List records on inventory sheet with full information
 and place records in acid free folders and label with
 accession number, content title and location number.
4. Place file folders in permanent location in document
 cases, filing cabinets or library.
5. Enter all information into the computer data file.
6. Create Accession Register and finding aids.

C. Institute of Cultural Affairs (ICA) 1972 P

D. Symbolic Order 1962-88

D1 P Order: Ecumenical
 D101 Legal Personality Records
 D2 P Extended Order
 D3 P Movemental Order

Filing By Date

Earliest date on top.
 Latest date on bottom
 1993-06-19

Year - Month - Date
 5 Levels in Archives
 Record Group
 Sub-Record Group
 Series
 File (Record Types)
 Document

Record types

Audio Visuals
 Broadside
 Brochures
 Correspondence
 Curriculum
 Deed
 Lectures
 Legislative Authority
 Letters
 Minutes
 Pictures
 Reports.

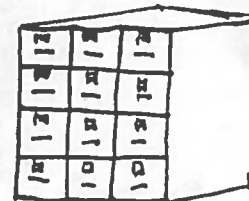
E. Property

E1 P Evanston
 E2 P West Side
 E3 P Uptown
 E4 P Other
 E401 USA
 E402 Non USA

F. Personnel Files

G. Programs

G1 - A Academy
 G2 - B Basic Curriculum (RS-I, CSI, etc.)
 G3 - C
 G4 - D
 G5 - E
 G6 - F
 G7 - G Global Research Assembly
 G8 - H Human Development Projects
 G9 - I International Training Institute
 G90 - I International Exposition of Rural Development
 G902- I Imaginal Education
 G10 - J
 G11 - K
 G12 - L Local Church Project
 G1201 - Learning Effective New Strategies
 G13 - M
 G14 - N
 G15 - O
 G16 - P Penetration Trips
 G1601 - P Penetration Records
 G17 - Q
 G18 - R Regional Consults
 G19 - S
 G20 - T Town Meetings T76
 G21 - U
 G22 - V



Lela Mosley

On December 12, 1992, 200 people gathered to celebrate Lela Mosley's retirement. This is a brief article Neil Vance wrote about Lela in August 1992.

Since the late 1960s Lela Mosley has been director of the Fifth City Community Corporation. Although her involvement with the community dates back to the early 60s, she began full time with the community development corporation shortly after the devastating riots of April 1968. Although she first served as one of the Board of Managers, she soon became the executive director. While some non-profit corporation directors are compensated well, Fifth City has always struggled financially; so Lela was paid very little.

Unlike many directors of community organizations, Lela actually is from the local neighborhood. She is equally at home in the rough streets of the ghetto and the power centers of our nation. Drawing on an inner strength, she developed the capacity to lead the community in making long-range plans, to raise funds and to serve as a mediator to the various community factions. She became a symbol of caring to the community.

But Lela is more. After the riots, she operated out of a belief that Blacks and Whites had to learn how to live and work together. That conviction put her at odds with many Black "radicals" of the day. And while many of those "radicals" are now firmly ensconced in middle class affluence, Lela has steadfastly worked for the renewal of her community.

A near comical incident reminds me of her courage. The summer of 1969 was an especially tumultuous one because the 1968 riots gave rise to a tremendous increase in gang activity. I can remember one time when a young lad was being chased by about thirty members of the Unknown Vicelords. The youth ran

into the community corporation offices and into the protection of Lela's arms. Then for about 30 minutes, Lela went jaw to jaw with the gang leader. In the midst of their yelling, I remember Lela saying to the burly gang leader, "If we're going to fight, I am going to take off my girdle".

Lela's life story offers an important clue to the renaissance of our inner cities. It is easy for the well off to be charitable - to give money or to even spend time working with the poor. But real compassion—Lela's type of compassion—is beyond charity. Just think about the difference if the many Lelas in our central cities were able to get their creativity and compassion into history.

Participation Works: An Update Jim Troxel

For some time, Jim and many colleagues across the globe have been working on writing and assembling a series of case studies documenting the use of ICA's participatory methods and their impact on private sector corporations. The book will be called Participation Works vol. I. A second volume, Participation Works vol. II, is already in the planning stage. Here,

My latest trip east resulted in handing over to Miles River Press the torch of the entire manuscript of our book, Participation Works (Vol. I). Up till now, Miles River and I have jointly tracked the drafts from colleagues, reviewed their art work and so forth. With my turning over the disks of the manuscript, the ball is firmly in Miles River's hands.

As Miles River Press staff and I went over (and over and over) the case drafts, we found ourselves still asking some basic contextual questions. As a result, we have altered the Table of Contents (about the fifth time since Phoenix), and changed the "front matter" and the "back matter," and I was sent on cloistered retreat to re-edit some of my work and write some new portions that we all agreed to was necessary.

The good news is that the deadline has come and gone and we now have a quality manuscript in our hands ready to go to the designer. We did decide at the last minute to try to find one more case study and asked Jo Nelson to write up her work with the Hudson's Bay Company in Canada. She has accepted the challenge and that draft is now in hand. Having a case from



Roy Spencer

Canada does round out our geographic range quite nicely.

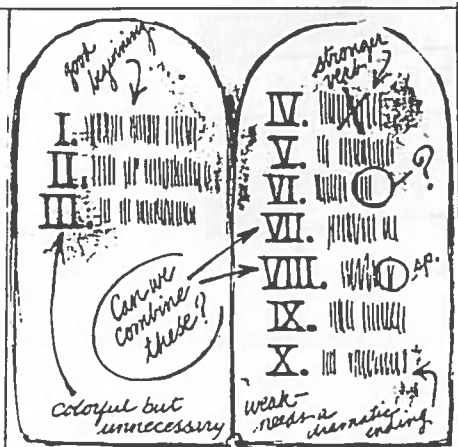
The marketing plan is now moving forward. Of particular note is the fact that I asked 20 business executives who agreed to write a "pre-publication review"—like a blurb—which then would appear on the back cover, inside front or other promotion material. Antonia Shusta, whose present title is "Office of the President," will be doing our Foreword instead of Richard Morrow. Soon we expect to be going over the galleys with a fine tooth comb and some assistance from colleagues. After that we'll be into full production.

Since it is still too early to claim total victory on this project, I now have a new illustration for "protracted campaigns." The learning experience has been invaluable even though the erosion into my personal time has been immense.

I am pleased to report that Miles River is still enthusiastic about moving on to Book II with us. I am confident that, now I have the hang of it, the process should move a lot more smoothly.

We envision Volume II to be on the same theme, "Participation Works", but this volume will include case studies from the human, social and public sectors. Included would chapters about non-profit or voluntary organizations as well as government agencies. Not included would be stories of community development or education initiatives—the subjects of other books in the works.

We already have a headstart on Volume II, since several cases were prepared that were originally to appear in the Volume I, until we decided that volume I would focus only on business. These stories include organizational transformational vignettes about Minnesota State Government, Purdue Library System, Chicago's Children Services Division, Rural Organization Services of Canada and a Roman Catholic women's order.



A Third Journey

John Webster

I suppose I first became fascinated with Brazil in 1968 when I was at the University of Minnesota for the summer working on finishing up my doctoral dissertation. Across from my room in Centennial Hall stayed Joe Davis, an African-American foreign-language teacher from Washington, D.C., who was at the university that summer for an intensive course in Portuguese.

In conversations with him about linguistics and languages, I became interested in the cultures of Brazil and Portugal (he had been to both countries). I think it was at that time it was implanted in my mind that some day I would study Portuguese and that I would one day visit one or both countries—not as a tourist, but in a way that would allow me to mingle with the populace.

That opportunity came 10 years later when ICA was seeking volunteers to participate in establishing human development projects in Chile and Brazil. Intrigued, and based on the previous interest, I chose to come to Brazil.

That was a one-month trip that allowed me to mix with the populace of the small towns of Bananeiras and of Silva Jardim and to reconnoitre city life in a different culture—that of Rio de Janeiro.

Then, another 15 years later, I again had the opportunity to come to Brazil—this time on a sabbatical related to my teaching duties at Purdue University. Another reason that prompted my return was curiosity. What changes had taken place?

Again I perceived this second trip as an opportunity to engage in some small way to demonstrate my conviction that everyone's life needs a care-for-the-world dimension. Without being overly effusive about it, everyone should endeavour to bring an element of greater justice and compassion to society's structures. So again I came not primarily as a tourist. I was welcomed and could be identified with the work and activities of ICA:Brazil.

I found a swell of humanity on the streets of Rio, making them a virtual obstacle course. This was not particularly surprising once I reflected that the population of Rio is half again as large as that of, say Chicago. In addition, it seemed that the city's infrastructure was not as well maintained as in 1978.

Money was not being spent on sidewalk repair, for example. The subway system, under construction at the time of my earlier visit, had been partially completed. So on my second visit, to ride the subway was a satisfying experience: safe, fast, efficient, inexpensive. Yet because of lack of funds work had stopped on needed extensions. Rusted steel girders lay about at unfinished stations with homeless living among them.

Now I find myself back for a third time. To paraphrase Tewphon, I may not be able to do much in terms of the overwhelming exigencies of a "Third World" nation, but neither am I at liberty to abstain from it.

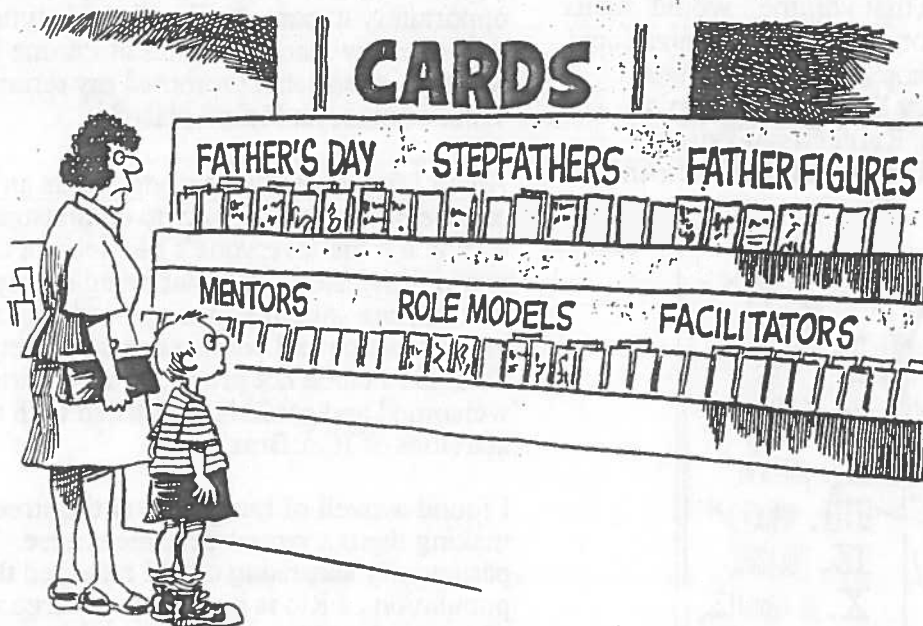
In terms of physical structure I find sidewalks still crowded and in disrepair. Often it takes as much as 10 minutes to get a telephone dial tone. Apartment doors have more locks; private residences more formidable fences. Even more graffiti is scrawled on prominent public buildings - even churches.

And the 29 per cent per month inflation rate! I'm amazed that on a day-to-day basis people are able to cope with it and still maintain any semblance of civil order. They do; but it's likely, of course, that dislocations and restrictions caused by such economic disorder have unmanifest effects. Take, for example, lack of confidence in political leaders (as reported in newspapers) and lack of pride in physical structures (the graffiti).

There are signs of hope. One is that Brazil's current president at least recognizes an underlying problem. Poverty in the country, he said in a recent speech, is a threat to the structure of the society and could lead to its collapse. He said that 32 million Brazilians (out of a total population of 148 million) live in misery. The situation is exacerbated by the selfishness of the rich and their indifference to a "grave situation". He added: "Nothing but a nation-wide act of will can transform the dream of fraternity into the reign of justice."

But how to turn incisive words into effective action? So far, from what I've heard and read, the government leadership has been ineffective. Still, though, hope springs eternal in this land of great potential. Rio's "Betinho" movement (Society for the Study of Economic and Social Conditions), headed by Herbert "Betinho" de Souza, has received favorable notices as being sensitive and responsive to societal needs. "Betinho" has been called upon by the president to help resolve problems of hunger in the nation. Also, ICA:Brazil's transformative methods provide demonstrative models for effective positive action.

It's great to be identified with all this in some small way, and as a bonus amid the colorful kaleidoscope and cacophony of Rio. Even a semblance of a fluent grasp of Portuguese still eludes me, but, nevertheless, thank you, Joe Davis wherever you are. Thank you for your inspiration. My interests and concerns are still alive.



**MEMORIAL SERVICE
FOR
JOSEPH PIERCE:
JUNE 5, 1993**

Witness

by Robert Shropshire

We're here today to celebrate the life and death of Joseph Pierce, a man who has touched all of us and marked our community deeply. It's a time of remembrance, and a time to remember the impact that Joe had on us as individuals, and as community. And when I think of the impact that Joe has on us as a community the one word that comes to mind is communication. Joseph Pierce was a great communicator.

One of my fondest and most vivid memories of Joseph Pierce was walking into his room and hearing him coach my young son in reciting "The self is a relation that relates itself to itself and in willing to be itself grounds itself transparently in the Power that posits it." And to hear that rehearsal time and time again was always that image for me of Joe Pierce as a great communicator.



He impacted us as both individuals and as a community and we're here to remember that. We're also here to remember something else. And that is the inescapable fact of death itself. That in the midst of life is death. And that all of us, you and I and all our creations, will one day be no more. We in fact will join Joseph Pierce in the void. Nothing has happened to Joe in that context that won't happen to all of us at one point or another. So death is a kind of great punctuation mark in the midst of life.

And it's a different punctuation mark for different people. For some it's a period, just the end. Nothing happens after it. You just come to the end of your life and it's over. For others it's a comma, a pause of some sort, and a transition into something else. For others it's a question mark, a big mystery, something you fear, something you're scared of, something you avoid.

And for others again, it's an exclamation point; a statement about the meaning and focus of one's life. Whatever death is for you, it marks our journey through history and marks the journey each of us takes through life.

For those of us who live out of the Word, this is not a sorrowful occasion, but in fact a celebration. The reason we call it a celebration is because this isn't something that happened to somebody that could have been avoided. It's not a tragedy. A tragedy is a thing that happens to this one, and the next one could have avoided it. That one could have been saved from it. This is not something that any of us could avoid or be saved from.

In a few minutes we're going to be called on for prayer, prayer for three things. We'll pray for resignation, to accept the finality and universality of death itself. We have to come to terms with the fact that none of us is getting out of here alive. All of us at one point or other will make the same journey. We are also going to call for prayers for comfort, for the confidence and courage to see the light and the meaning that is in the midst of our joys and our accomplishments. And lastly we're going to pray for grace - for the gift of a glimpse for a moment of the unseen pattern, the unseen structure of life itself, that gives meaning to our individual lives and gives us the possibility to accept the fact that one day we shall all die. That's why this is a celebration. What we

celebrate is not the fact of death. What we celebrate is the unseen pattern, the unseen meaning, the purpose of our existence, the purpose of our lives.

**Eulogy for
Joe Pierce
by Dale Pierce**

(Slowly, to the tune of "Poor Judd is Daid" from the musical "Oklahoma")

Poor Joe is daid
Poor Joe Pierce is daid...
He's lookin' so peaceful and serene
And serene!

(To the original tune and tempo:)
Down the way where the nights are
gay
And the sun shines gaily on the
mountain top
I took a trip on a sailing ship
And when I reached Jamaica I made
a stop
But I'm sad to say I'm on my way
Won't be back for many a day
My heart is down, my head is
turning around
I had to leave a little girl in Kingston
Town

Joe Pierce is dead. So there's
another one that's quit drinking.

WHEN THE RIPE FRUIT FALLS
(From D.H. Lawrence *Selected Poems*, pg. 110)

When the ripe fruit falls
its sweetness distills and trickles
away into the veins of the earth.

When fulfilled people die
the essential oil of their experience
enters
the veins of living space, and adds a
glisten
to the atom, to the body of immortal
chaos.

For space is alive
and it stirs like a swan

whose feathers glisten silky with oil of distilled experience. We're here to send Joe Pierce out one last time—his spirit—and unto all eternity this time. And my job, for five or ten minutes, is to stand up here and talk to you about what was important to Joe. Now, when I was preparing for this I read the following in some old notes he had written down. I don't know just what the circumstances were. But here's what he wrote: "No one will recollect us. If secretly believe this -- No!"

That's what he wrote.

Does everybody know about Joe's epitaph? My brother Greg was in town for a few days and it came about that, in the course of talking, he asked Joe the old RS-1 question "What would you want on your tombstone?". (I see some of you have heard this.) Well, Joe said "No—don't want a tombstone," But Greg pushed him—in the manner of RS-1—and said "Well, if you *were* going to have a tombstone, what would you want on it?" and what Joe finally said was this:

"I...am...not...here!"

So:" no one will recollect us" and "I am not here." But my question remains.

So I continued on and I studied the question of what was important to Joe. Many things went through my mind. I thought about all the exuberance Joe had for life. I thought about his love for music. I thought also about his love for the Beverly Hillbillies—and for something called "Mama's Family." I thought about all the direct sensual experiences that Joe just revelled in—life, everything—and to the end.

But as I was doing that and thinking about this moment, it was as if a little voice was whispering to me, "Bullshit...Bullshit!...BULLSHIT!

I was a passionate man! I was a Son of a Bitch! I was a drunk for

all that. That was great — that was wonderful, but it doesn't take all



twenty years! Tell them! Tell them anything. Go ahead -- tell them I was a drunk for twenty years!"

(He exaggerated — I think it was more like sixteen or seventeen years. But Joe was so competitive that he wanted to excel at everything.) "Tell them that ! Tell them I was a Sonofabitch. But don't trivialize my life. Don't patronize me. Don't send me out unto all eternity as if I was some harmless creature who loved music and life and banana pudding ! "

And I had to agree with that voice. I had to step back and really think about what was important to Joe in a different way after that. And I can tell you something now—ust for a couple of minutes, and then we'll send him out. We'll say another prayer and we'll sing another song and we'll send Joe out to be the church for all eternity.

But I can tell you what was important to Joe—and in a formulation that he would approve of and agree with. It doesn't take a lot of long words — it doesn't take "The self is a relationship..." and

that to tell you what was important to Joe. What was important to Joe was : Not To Be Dumb

That's what was important to him. But Joe had high standards for smart versus dumb. Joe wanted to know the ultimate true knowledge of what the universe was all about. And if he didn't know that — or if he didn't try his dammedest to know that — then he would just say, " I'm dumb."

And if you don't, then you're dumb.

And that's what he cared about. He didn't care about you. He didn't care about me. He didn't care about his children. He didn't care about anything except that—purity of heart unto death. You want pedagogue to the last drop ?

" I Am Not Here ! "

Now I'm Just about done. But I want to say a couple of words — substantive words — about what was important to Joe. Enlarging the scope of human consciousness and pushing forward the evolution of human consciousness was

important to Joe and was his life. We can even say that there were some specific ways or specific forms, or specific periods in which he did that. And there are three — Soren Kierkegaard was the first, RS-1 second and finally M. Scott Peck.

These were not just sort of peaceful, co-existent kinda of things. There was tremendous tension between them. Now, Soren Kierkegaard and M. Scott Peck, different as they are, are the only two thinkers I know of who simply and directly say — and appropriate — that spiritual growth and the life of the mind are the same thing. You use the same categories about both of them. There may be other people who say that but I don't know of any. And I didn't realize that until I was studying to do this.

Then, in between these two periods in Joe's life was RS-1. In RS-1 the spiritual and the psychological are held at arm's length from each other — as, indeed, they usually are. And that describes the ground on which Joe Pierce made his contribution.

Kierkegaard came at it from exactly the opposite point of view from Peck. He was a theologian who recognized no boundaries. So when he went in and had a psychological insight, he just went in and inhabited it and pushed it out as far as it would go. M. Scott Peck is the opposite. He's a doctor, a psychiatrist. But when he came to directly appropriate the religious categories that RS-1 and Joe and all of us had been pushing out all that time, I like to think that it was easier for him in some way because of Joe. And because of other people too, of course, and other things that happened

I want to close by saying that, in relation to all that, M. Scott Peck has enlivened Jung's concept of the collective unconscious for me. He identifies it with the mind of God

and with immortality—that's the collective unconscious of all mankind. It occurred to me that Joe's immortality does not lie only, or even mainly, in whether he's remembered, or recollected, as he put it. His immortality also lies in his being forgotten.

How do you think your unconscious gets there? I'll tell you how it gets there. Everything you forget is your unconscious mind. And there are thousands of people all over the world who have unforgotten every word Joe Pierce ever said. Every word.

And where is Joe Pierce? He is there. In a hundred countries and a thousand unconscious minds. I'd like to think that when people look at Guernica, or look at that world-image up on the wall there, or think about things he taught, that Joe will be there. And Joe will be saying: "I am here... I am here... I am here... I am here..."

"The self is a relation

which relates itself to itself,

and,

in willing to be itself,

grounds itself transparently

in the Power

which posits it.

—Soren Kierkegaard

The Completed Life of Theo Mueller

We celebrate the completed life of Theo Mueller of Pittsburg, PA on April 14, 1993.

Theo, the husband of Shirley, and father of Toni, Trudi, Tricia, Tim, Todd and Tad, joined the order community in Los Angeles in 1971 and served in human development in Chicago, Fifth City and Korea.

He and Shirley have been longtime trainers in the Training, Inc. Program.

**Reflections
by Vance Engleman on
behalf of the family and
gathered community
April 16, 1993**

Theo was a man of considerable ability. He was a Christian educator; a special educator for children with special needs; and a training specialist with the Institute of Cultural Affairs. It was with the ICA that he had such diverse assignments along with his wife, Shirley, from human development projects in South Korea to the pioneering of Training, Inc. in Chicago. These past five years they replicated Training, Inc. in Pittsburgh.

He was a practical person who was very good with his hands — especially at building or fixing things. In this regard he was a tremendous gift at home and work. When most of us have a repair problem, we call the plumber or electrician. Theo would fix it.

He was an incredible team person. This gift was reflected in his

relationship with Shirley, and with colleagues at work. He had little need for his own ego to be recognized, but rather got satisfaction by empowering and working with others in a common mission.

Theo's passion was education. He saw education as the doorway to the future. If you want to reduce poverty in the world, or work toward global peace, education was the key. He felt lifelong learning was important for everyone. He taught, but was constantly learning and discovering new insights. He was not one to get stuck. His gift as an educator was to empower the learner toward self-sufficiency.

A favourite expression of his when a student came to him for answers was, "Read the book." He demonstrated extreme patience with those he taught, as well as with colleagues at work. He was a true gentle-man. In today's fast-paced culture, we seldom refer to people as gentle. Theo was blessed with the gift of patience and gentleness in his dealings with others.

Theo's Sense of Humour

Theo would use humour at Training, Inc. to defuse anger and

despair in the case of either participants or staff. A favourite family story tells of Theo receiving an umbrella as a gift. He opened it and went into his rendition of "Singin' in the Rain", while dancing round the room. The family still gets a chuckle from this and other countless stories.

Theo's Wilder Side

He loved the outdoors, especially the mountains and the ocean. He was very capable of risk-taking—witness his flings with his Big Indian motorcycle, his parasailing, and a period as ski-bum instructor.

Theo Loved People

He loved especially his family, his grandchildren, and extended family. He loved his colleagues, and those who were deeply wounded. While at the School of Theology, Theo, Shirley and I had a professor, Dr Paul Irwin. I approached our mentor one day and asked why he hadn't published more—like other professors? His response was, "I will write my books by invemy life in my students. He made a difference.

We will miss Theo. But, we can keep his vision alive by investing

our lives in the empowering of others so they can be the best they can be.

Hannah Otto

We are pleased to announce the birth of Hannah Lorraine Otto, born Monday, May 24th, at 10.15 a.m. to proud parents Ken and Paula.

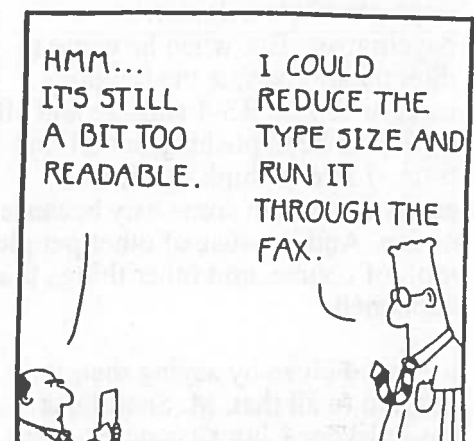
**Wedding:
Zahrt-Tenzin**

Heidi Zahrt from USA and Yeshi Tenzin from the Kingdom of Bhutan are exchanging wedding vows in Carson City, Nevada on August 14,

**Wedding:
Lanphear-Krause**

The Lanphear family is delighted to announce the marriage of Sandra Lee Lanphear and Paul David Krause on Saturday, June 19th, 1993, in the Lutheran Church in Seattle, with reception at Songaia.

DILBERT BY SCOTT ADAMS



Ann and John Epps

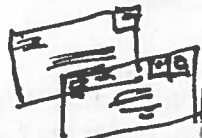
How quickly 1993 is moving towards 1994! It is a fine habit to pause and reflect every now and then where one has been and where one is going. Our quarterly mailing to clients gives us an opportunity to reflect in a more "newsy" style in the cover letter to colleagues around the world.

While the world around us in Eastern Europe, London, South Africa and Russia is erupting into ever more mysterious and puzzling chaotic fractal-like scenarios of violence and assertions of self and group identity, the Epps have been given a 3-week delightful interlude of visits with friends from Dallas, Texas, Boulder, Colorado and Sydney, Australia via Jordan.

We have been regaled with stories of Casa View Methodist Church and its distinguished members by Larry Shaw of Dallas, a dear and long-time friend from SMU days who has been in Kuala Lumpur as director of Peat Marwick and Mitchell to put in a bid for a nationwide sanitation services contract. We have been wined and dined by Lee and Martha Lee Sugg in Singapore and Malaysia for a 2-week Southeast Asia experience in bustling city and beautiful rain forest not forgetting the fun card games. We have gloried in the story telling arts of Elaine and John Telford returning from a sojourn in Northern Iraq and Amman, Jordan.

What a feast of friendship! We hope they'll all come back again.

Besides the visiting and eating, we did manage a few consultations as well this first third of the year. Our work with Hongkong Bank continued in the form of 16 two-day seminars with staff officers. This time one of us worked with two bank staff trained in our methods



last December. It was a treat to see three ladies, in their 20s, journey through the seminar facilitation process over a three-month intensive period. The three of us and the three of them became quite a family—so much so that a few days ago when the Hongkong Bank ladies finished leading a 23-day course they had put together for training customer service reps in the ABCs of banking, they phoned us "to share their joy" in finishing their program using "LENS methods" complete with the East African "funga fungua" celebration applause. You could have cut through the atmosphere of awe and appreciation in the LENS office that day—you've never seen prouder parents.

With the feast comes the famine, Syed Hamid's mother is in the hospital with terminal cancer and an uncle passed away last week. It's been a tough month for him.

In terms of the future we look forward to more seminars in Singapore—the Singapore Institute of Management has asked us to do two more seminars this year in addition to the two we've already conducted. Interesting contacts are coming from this relationship.

Note Epps new address:
4/15 Faber Ria, Taman Desa Jln
Desa Sentosa, 58100 Kuala
Lumpur, Malaysia

Carol Fleischman & Pat Tuecke

Carol and I want to express our deep appreciation for all the wonderful cards, letters, phone calls and Econet messages we have both received since our "incident" in April. Your loving

concern and support sent our way has sustained us as we are healing.

Carol came to San Francisco to teach a facilitation seminar with me. We were attacked by some unknown assailants in front of my apartment building, as we returned from the first day of the course.

We had no premonition of danger and don't remember anything of the attack—we think there were two persons involved. We were both hit on the head, probably with a metal pipe, and were subsequently taken to an emergency ward.

Carol was kept six hours under observation. I was admitted and regained consciousness the next day, and remained in hospital for three days. I suffered fractures in the face, but these are healing without surgery.

Our cuts and bruises have healed fairly rapidly, but our energy levels are not what they were, which is frustrating.

Perhaps, in time, we will respond to your kind greetings and good wishes. Until then, please know that we are grateful for the network of caring colleagues. It was wonderful to hear from people we haven't connected with in a while. Thank you.

Letters About Moves

Bill and Barbara Alerding
We finally left Guatemala. We will be working with ICA:Indianapolis and Ivy Tech college on a new program of Training, Inc.—a training program for urban black men.

Hopefully the program prep will be funded so we can begin in January.

THE NODE

Our new address is:
2625 N. Meridian St., Apt. #604,
Indianapolis, IN 46208,
USA

Highlights from ICA in Toronto

Staffing the Casino

ICA staff and Board members will take on new roles on August 19th—casino officials

Jo Nelson and Ilona Staples will be chip runners and the rest will take turns observing the cashiers' operations in the cash cage to make sure nothing fishy is going on. All will be wearing matching T-shirts.

ICA Canada was one of 40 organizations who won the draw for charities conducted by the Canadian National Exhibition Casino. (Yes, Ontario has casinos.)

The money for the draw comes from a portion of the CNE Casino profits which are allocated to charities. We are anticipating something like \$20,000. In return, the grantee organization provides infrastructure staffing for the casino for one day.

Bill Staples 40th

Bill Staples is celebrating his 40th birthday on August 28 with an open house at their new address at 1970A Queen St E., Toronto, Ont. M4L 1H8 in the Beaches. Chaos and creativity will be on display in Ilona's gallery. The birthday party with an international buffet will begin at 7 p.m.

If you're in or near Toronto on 28th, drop in.

Bill has been published and general manager of *Edges Magazine* (among other things) for the last six years, and was part of the first flush of RS-1 grads in Canada, back in

LETTERS

the late 60s.

Rite of Passage

The second annual Rite of Passage, conducted under the auspices of ICA Canada, was a great success.

Ten young boys and girls, aged 11 to 13, , guided by Arlene Albright, Adrian So, and Ric Fry, took the three-week trek into Ontario's Northland, fought their fears high up while taking the ropes course, canoed and portaged in Killarney Provincial Park, explored Native culture and customs on Manitoulin Island, did the standard vigil, hiked through Bruce National Park and returned victoriously.

They found they had discovered new strengths and skills, had accepted the challenges of young adulthood, learned teamwork, and discovered what it means to respect the earth.

A New Energy

Summertime found the ICA office brimming with energy as four young women and one young man, seconded to the staff as summer interns, added their considerable skills, charm, and resourcefulness to the standard office scene.

Like a whirlwind, these college undergrads have wrought wonders.

Working in arenas of ICA Canada's office where action has long been postponed for lack of time, Tonja Brown, Angela Poh Quong, Pascale Gendron, Emily Martin and Adrian So attacked the archives, and created beautiful order out of files that had been mouldering for years in the basement. They created a computerized data base for each file so that its location can be readily called up with a few taps on the computer keys.

They have executed the changeover for ICA's financial data to ACCPAC; made a computerized data base of all ICA Canada clients, prepared financial statements for the Board, created order out of chaos in Bill Staples office, organized the ICA staff day at the CNE Casino, created French-language versions of funding PR materials, and helped the Rite of Passage come off. They have made a tremendous contribution. A government grant from Employment and Immigration Canada allowed the students to be hired for summer jobs.

Note: ICA Canada is sending one of the students, Angela Poh Quong, to Chicago for the archives week. Angela did signal work in organizing the much smaller ICA Canada archives.



THE GLOBAL VOICE: 16 July, 1981

Neil Vance

For close to 30 years Lela Mosley has worked for the renewal of her inner city community, Fifth City on the west side of Chicago. While the community's achievements are many—a pre-school, rehabilitated housing, a shopping centre, elders programs and an industry centre—the community remains a hard-core inner city neighborhood.

Lela first volunteered in community programs in 1963. After the devastating riots of April 1968—catalysed by the murder of Dr. Martin Luther King—she went to work full time for the community. When the first director of the community organization, a man, was scared off by the local gangs, Lela, because of her courage, surfaced as the leader of the other full time community workers. While most directors of community organizations were well educated and well paid, Lela had limited formal education and the pay was (and is at poverty level. And while most other directors of community organizations from the 1960s have gone on to other things, Lela has steadfastly worked on behalf of her community.

While an imposing figure, Lela is soft spoken, almost to the point of shyness. I worked and lived in 5th City in the late 1960s and

early 1970s on assignment from the Ecumenical Institute, a radical church group that believed we should put our bodies where our talk was—living and working with the poor. Perhaps one of the most courageous things Lela did was to forthrightly work with a predominantly white church group, particularly in the tense times following the 1968 riots.

On Saturday, December 12, 1992, 200 people gathered to celebrate Lela's retirement. In the somewhat ironic setting of a suburban Holiday Inn in Illinois. Attorney General Roland Burris delivered the keynote address. The day before the banquet, I "went home" to 5th City to interview Lela.

[Apologies for any repetition in the above with the previous Lela piece. -Ed.]

Neil: Can you talk about how you got involved with Fifth City in its early days?

Lela: Well, I got involved in Fifth City in the latter part of 1963. At that time, the civil rights movement was in full force, and we had people from the community who were involved in the marches and going to Washington and so forth, but I couldn't do that because I had small children. So, I

became involved in the neighborhood.

I remember in 1963, I had my children out playing in the yard—my youngest was fifteen months—and the sun was shining. Two white ministers came by and introduced themselves to me. We began talking, and they asked me if I was interested in coming down to the Ecumenical Institute and talking about renewing the neighbourhood. I went down there with another woman, Charlie Stewart, and we began having conversations about renewing the neighbourhood. So, from those conversations, we moved into evening planning, one evening a week.

We started discussing books like James Baldwin's *The Fire Next Time*, and we selected chair persons and got extremely familiar with one another, and with what people were doing in the community, and who was involved—things that none of us ever knew. These evening sessions gave us an opportunity to really know what kind of people we were.

We also began going on retreats. I remember going with Gene and Iris Boivin, who also had a lot of children. We were doing model building, or planning, and the opportunity came for people to be hired from the community to work at the preschool.

We opened up the preschool in the chapel of the Institute with a very small number of people. We didn't get a grant right away but in 1965 we received a grant for the preschool. I remember applying for a position as a food service aid.

Neil: How were you earning money prior to working in the preschool?

Lela: Prior to that, I worked at a factory. I resigned from that job to go and work with the Fifth City preschool in 1965, which was one of the first preschools for the poor in the wholenation.

Neil: Did you start as a food service aid then?

Lela: I never did food service. I was always in a classroom, although I didn't have the educational credentials to be named a teacher. The people at the Institute said I was a "born teacher." You had to do those sort of things back then—being officially listed as a food-service aide but actually working as a teacher. That was because the funding agencies were skeptical about community people being teachers without college degrees.

I also earned money working in my home. I have always had a second job, something to fall back on, because I'm a certified beautician. Part of my income came from doing hair in my home because I

Neil Vance

couldn't leave the kids. Even when I was working at the preschool, I still did hair for a certain amount of time, on Saturdays, for example, to make up the difference in my income. I worked at the preschool from 1965 until 1968. And I went back to school evenings to Chicago State, and I received my teaching certificate in child development.

Neil: You and a lot of people had been working in the community for about five years with a lot of things happening. Can you talk about some of the other programs other preschool?'

Lela: In all of our planning, we worked in what we called the "Guild Concept", which meant people worked in what they were interested in. Consequently, we had "Guilds" working on economic issues like housing and employment, education problems like preschools and after-school programs, arts programs like African heritage and drama, and political programs like community organizing and legal services. The result was a comprehensive community development program.

My first concern was for health because one of my sons is handicapped—retarded. I was interested in how you get people to understand that a physical handicap is not the result of anything that people have done. I've always

felt that society doesn't know how to react when you have someone who does not meet its expectations. All through this community, there were people who were not well educated about issues like mental health. My real passion was to have the leaders of the community understand that it is not an individual's mistake, that you don't need to be guilty if you have someone in your family who is not perfect. The training that we received in Fifth City made us realize that we didn't have to operate out of a "victim image." Later on I became interested in the preschool, and how it is that people become educated.

Neil: So the programs were started, and then the 1968 riots happened. Would you talk a little bit about that?

Lela: The riots devastated our neighborhood. There were fires everywhere and that meant we had to go beyond planning. We needed action, so we started the first Fifth City: Chicago Community Organization in 1968. We started out with twenty on the Board of Managers and each one was assigned to a particular program. These programs were in existence before, but they didn't have full time staff until after the riots.

We had, of course, the problem of raising salaries. Every Manager

was paid the same salary, which was on a par with the official poverty level.

I remember going to Washington to testify before Senator Fred Harris' subcommittee thinking that if we just had \$500,000, we could completely reform this community. Of course, we didn't get that kind of money. However, it was a blessing not getting that money because it gave us the opportunity to do it the way we wanted to do it—to have community management instead of doing programs that Washington wanted. It was a learning experience.

Neil: In my memory, there was a man, Charles, who was going to be the first among equals of the Board of Managers. What happened to him?'

Lela: I think he got tied up with the gangs. They depended on him for solving all of their little problems, for providing for them, for being their leader. Finally, he was also physically threatened by the gangs. At that time, I believe all of our lives were threatened because people didn't like us working with people at the Institute. When his family was threatened, he finally left the city.

Neil: What gave you the courage not to be threatened, because the same gangs were around after Charles left? Most of the women in this

community have to raise their children at home, and you just become really tough. You face danger every day. I used to have to take my son to the hospital at night, and I said nobody better bother me. I carried a gun during those times but I only really carried a gun for my ex-husband because I was afraid of him then, but now we are friends. I never used that gun and as soon as I stopped carrying it, someone stole it.

Women in Fifth City are strong; they have to be. Mary Brown, who had eight children, worked with us as well. She was a dynamic woman who wasn't afraid of anyone.

Neil: Can you remember specifically some really scary times?

Lela: The riots were scary, scary times not just for us, but for what we were trying to do. All of the stores were burned. Most of them have not been rebuilt. And there have always been the gangs.

Neil: How about memorable times?

Lela: Some of the memorable things were the celebrations, closing off the streets and having festivals, and bands, and having our own local talent perform, and some singing groups.

Neil: What has been the most rewarding for you over all these years? What

Neil Vance

has sustained you?

Lela: Last Sunday morning I was thinking about what I could say during this retirement ceremony. It came to me that one of the most rewarding things was realizing that I was a significant person even though I wasn't the most educated person. Also, I have been sustained by the fact that we were leaders in articulating the kinds of problems that people faced, and how to solve them.

One of the most rewarding things has been being able to go to different places in the world and help there and tell them about Fifth City.

Neil: I take it you mean you went with Institute people to help other communities start their community action programs based on what was learned in Fifth City. What are some of these places you have been?

Lela: India, where they spoke Hindi; Nigeria, where people were very knowledgeable, and Venezuela, where people spoke English, Spanish, and Portuguese. These places were very fascinating.

Neil: What have been some of the most frustrating things?

Lela: It has been difficult to get younger people with a lot of energy to be committed to making a change. We had youth

programs. One time, for instance, our kids went to Texas, Alabama, and various places doing youth conferences. They were really excited, and the ones who did that have never forgotten. They know the value of Fifth City. Yet, the people who are in their twenties and thirties and are still waiting for something to happen are the biggest disappointments. They have all of this energy, but they are still waiting for someone from the outside to help them.

Neil: How has racism, such as red-lining in real estate, affected Fifth City over the years?

Lela: For a while when we were building, and we had good ideas, and people could benefit from them, it was really great. It seems as if as soon as we got into a position where we could make a difference, all of our resources were cut off. Now we have to go back to the church and get church people involved. Government money is just not there the way it used to be. I would like to see this changed.

Neil: What about the future? What are some of the things that you are hopeful about?

Lela: It's hard to say at a time when the economic problems are so great. It will take a new kind of commitment from people to get anything done in the inner city. That's sad. We've lost a sense of

being able to get something accomplished and achieved. There's not much that excites people anymore. People are just being on time for the sake of being on time, and not being creative. I don't know what to do about that.

Neil: What advice would you give Mr. Clinton in this new government?'

Lela: I'm for change, but I'm also for people being able to make that change. We need to be able to work with what we get. I do think that health care and education is important. Jobs are important so that people can be more responsible for themselves. Able-bodied people need to be involved.

Neil: What's ahead for you personally?

Lela: It's hard to say goodbye to Fifth City. I remember hearing this song written about 5th City to the tune of "And I love you so". It makes me sad to hear that song because I do love 5th City. People ask me why I don't just walk away from Fifth City, but it is extremely hard to do that. It's hard to explain the responsibility I feel for the community.

So, I will continue to come here as a volunteer. There are several other things that I think I will be doing. I'll be doing some lecturing in Toledo, Atlanta, and other places. I will also be

working on the archives and historical record of Fifth City.

First, I am told, I must get past a period of grieving — almost as if I am grieving for the loss of a loved one. ¶

*And I love you so,
That people ask me how,
How I've lived till now,
I tell them I don't know.*

*People say I've changed,
But they don't
understand
Ever since that day,
The day I took your
hand.*

*And, yes, I know
How lonely life can be.
The shadows follow me,
And night won't set me
free;
But I don't let the
evenings get me down
Now that you're around
me.*



River Basin

by T. C. Wright

The land
cries
at being
buried
tons of
water
running
rivers
in illicit
seas
the heavens
continuing
their
deluge
adding
waste
to waste
seeking
some limit
far beyond
appropriate
capacities
perhaps
desiring
the primordial
reaches
of the river
in some
awesome
rite of
cleansing
we thought
is no longer
needed

Nature
laughs
to see
her claims
reestablished
heedless
of loss
to land
or her
visitors
the wind
blows
and ripples
the waves
against
houses
water
seeps up
from below
to inundate
fine grasses
streets
welcome the
boats passing
dead cars,
calculators
whir counting
economic
disaster
and earth
continues
her statement
of who
she is.